


PRANAM



You have reached the proper time
Now firmness is the need of the hour
Be like a monolithic rock

Anandamurti Nov. 76

in the beginning was

The Word.

And it sang into the barrenness
the growth of the first seed,
the flight of the first bird.
Richness of the song brought Life
Rushing air and floating rain -
A universe of growth and pain.
The song was Love -
Sang of light, and dark -
of heat, and whitest ice,
Of the moon's wax and wane.
A call of joy - burst
the stars and planets
into their divine patterns of
give and take
Danced!

By Your rising song entranced.
My mind trembles at Your call
You dance on
through it all, through it all.
Life is real, Baba
Help me feel, Baba
The Cosmic Wheel
Of Your game
Take my mind Baba
And all You find Baba
That hinders me from being sane.

Help me to lift the latch
Help me open the door
Beyond this meagreness I call 'me'
To Your Divine MORE!

AMALINA

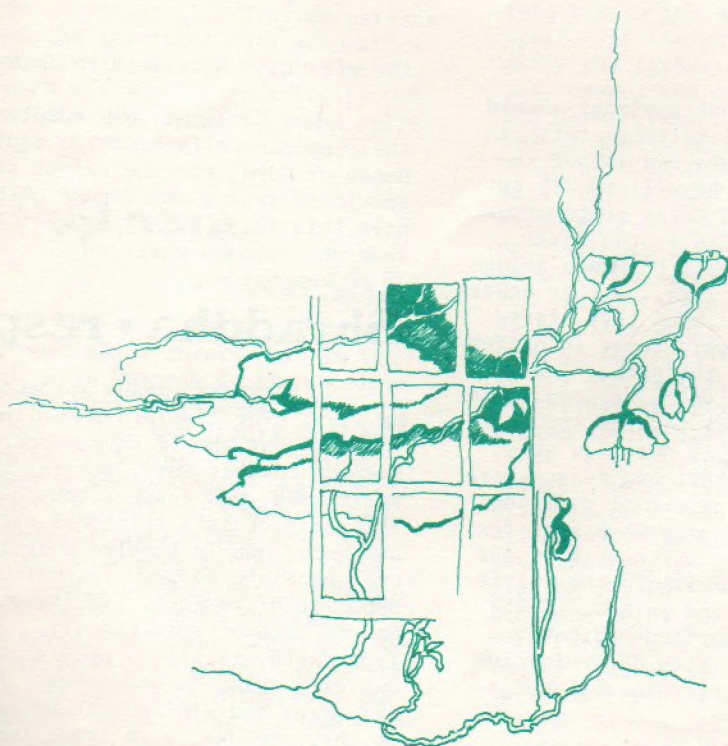
THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.

SHRII SHRII ANANDAMURTI

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A window mind
Selects what comes in
You can have it all
If you go outside

The secrecy of meditation

Ac. Shivananda Avt.

Once Parvati, the well known wife of Lord Shiva, the Mahakaul, the propounder of Tantra requested him to tell her about the Secrecy of Meditation. She asked, "How may a person have sure success in meditation, because this is a secret science. The maya creates manifold troubles she creates obstacles in the path of meditation. So kindly tell me how one can have success on this path?"

Lord Shiva told her that He had given the spiritual science and that people, the spiritual aspirants should follow it. Parvati was not satisfied.

She requested "Oh Lord, the path of spirituality is thorny, so you will have to give the secrecy of success."

So after being compelled Lord Shiva told her the following Sanskrita lines as the secrets of the spiritual path. He said:



*Prathamam vishvasam Dviteeyam Shraddhayukte
Tritiya gurupujanam, Chaturtham Samatabhavam
Paincamam indriya nigrham Sastham pramitaharam
Saptam naeva vidyate.*



Faith

He says: The spiritual aspirant should have faith in the spiritual science, faith in the Preceptor, faith in one's own labour in meditation, and faith that he will surely get the achievement of his goal today or tomorrow. Lord Shiva stated that "faith is the first secrecy of the spiritual march." Human beings have developed from animal life, so they understand physical enjoyments. When they start spiritual practice, the cosmic force in different ways puts obstacles in the path. The physical and psychic world which is seen again attracts and pulls them back towards it. Because the spiritual land is not seen at certain times the mind shakes; one fears where am I going? Many times a spiritual aspirant loses hope on this unknown path when such fears afflict him. So Lord Shiva stresses that one should possess diligence, faith in the spiritual science, in the Guru, and in God. Faith will give one courage to perform meditation. Unshakable faith will give firm determination to further practice the performance of meditation.

Then the aspirant will say:

*Siddhih Labhah Karisy'ami,
Shariiram Patayami V'a.*

'Surely I will have siddhi, surely I will achieve the goal or I will die, I will not leave

the effort.' This is firm determination.

How blissful, how completely secure, how the complete welfare of the aspirant is in the hands of Guru, that He cannot know. So one should surrender and depend on Guru. One should have this faith and then other faiths will come. Then one becomes carefree.

Shraddha * respect

'Shraddha' means respect. The moment He says, "The disciple should have Shraddha. The aspirant should have respect towards God, respect towards Guru, respect towards holy scriptures, and respect towards true Saints. This respect is a spiritual attraction. Until and until one is humble, modest and surrendered one can't possess respect. Vanity is the opposite of respect. Vanity is the greatest obstacle on the path of spirituality. It deviates from faith, it allows people to depend on the ownself, which is dangerous. Humans have limited resources and limited psycho-spiritual power, so they are unable to tread the tedious spiritual path. Therefore there should be respect for the Preceptor. The Preceptor is happy as he is happy; the path is smooth. The Grace of the Preceptor is very necessary. If one has respect towards the real scriptures, which are the words of spiritual personalities such

as Lord Krishna, and Lord Shiva, as one reads them they will show light. They will show the proper path, remove doubts, and answer the questions which will arise during the period of meditation. The scriptures will confirm the experiences. They will create faith.

If one respects the spiritually developed people and the saints one will hear the words of these spiritual people. The spiritual people talk of their experiences on the spiritual path, they speak of God and they speak about Guru. They speak of the greatness of Guru, which creates faith. So if one has no respects for the Saints, how will one believe in their words. When one has faith in the words of the Saints, one gains courage to practice further sadhana. Respect develops curiosity to have the company of spiritual people, it creates interest in the heart's of spiritual aspirants to follow one's path with full determination. This is called 'Sad-Samgati', the association with spiritual people. The association of spiritualists enhances the progress in the spiritual sphere. The spiritual congregations convince one intellectually. The association of spiritually evolved persons elevates one on the spiritual path automatically, just as you are feeling hot in a hot country and reach the fan, automatically you enjoy coolness. So this respect in the spiritual path is a great help.

Guru Pujanam

* worship

The third Lord Shiva surely says is the 'Guru Pujanam.' Guru Pujanam is the worship to Preceptor. The question arises, this worship is meant for God so why should Guru Puja be done to Guru or Preceptor. When one has 'adham' or lowest grade preceptor one should have respect for him, but when one has 'Madhyam' guru, a spiritually evolved soul, one should possess great respect for him. Here when Lord Shiva speaks of Guru Puja, He means the worship of Sadguru. Who is Sadguru? Sadguru is God Himself in human form, to give true spiritual instruction. When, in the name of spirituality, so called spiritualists and spiritual scriptures misguide people and when spirituality decreases universally, He takes form and appears as highest spiritually evolved personality, called Mahasambhuta. So this all loving, all careful, merciful, embodiment of bliss and kindness is to be worshipped. Out of mercy He graced the dirty insect-like

aspirants, washed and seated them on the chariot of spiritual science, filled them with the brilliance of intuition and bliss, took all care and kept them in His blissful lap. How is He not to be worshipped? Due to Him alone one finds himself in a higher life than animal life.

Therefore the saints in Guru Puja told about the worship of preceptor:-

Guru Brahma, Guru Vishnuh

Guru Devo Maheshvara, Gurueva

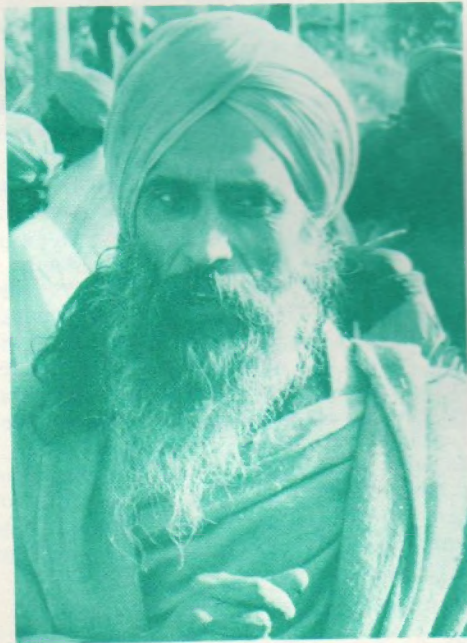
Param Brahma, Tasmai Shrii Guruve Namah.

Those who were seers, those who were clairvoyants, they saw the Guru as the creator of the universe and said Guru is Brahma; they saw Him all-pervading and looking after the whole universe and told He is Vishnu; they found Him as the destroyer, they found in Him the power to bring change in the universe, so they called Him Maheshvara. In this universe is everything, then what to speak of spiritual path. A father makes the small baby walk by holding the fingers. Sometimes the child falls but the father catches hold and sets him on the path and makes him walk again. If the child gets hurt or becomes dirty the father takes the child on the lap and removes the dirt and again sets him on the path to walk. In this way, the child learns how to walk. In the same way, the Sadguru, out of love, graces the disciple with initiation. The disciples are blind with ignorance; they can't find the spiritual path nor can they find the Guru. It is Guru who sees everyone and showers grace and brings them on the spiritual path. Without the grace of the Guru, nobody can come on the spiritual path. He brings them to it, and just like a child, pushes them on the way of spirituality, through the zigzag way of obstacles. Therefore, Guru is to be worshipped. This is one aspect, but when one worships the Almighty Guru, His maya or cosmic force is unable to be disturbed. The third benefit is that one gets enormous spiritual inspiration to develop on the Path. The spiritual power of the Guru helps the disciple. When one does Guru Puja, Guru out of kindness takes away vanity, the greatest hurdle in the path of spirituality. By Guru Puja, the love towards Guru develops. This is the greatest thing; the love for Guru is Love Divine or devotion. Devotion is the lifeboat in the dangerous river of spirituality. Therefore, Guru Puja must be done.

Samatabhava *feeling of oneness

The fourth secrecy, as described by Lord Shiva is Samatabhava. What is the meaning of Samatabhava? "Sama" means equal. The feeling of oneness with all should be there. There should not be a feeling of high or low, not even any difference between human beings and animals. A spiritual aspirant will always find everything as the manifestation of Cosmos. The difference creates pain. When one thinks, he is my own and that one is not mine, this difference creates pain. So a spiritual aspirant should have the feeling of oneness for all. When this stage comes, the aspirant does not differ between friend and foe. Then in this stage, Jesus says, "They are ignorant; oh God, forgive them...".

Then the racial feeling, feeling of different country's, communal feeling, feeling of caste, feeling of color, feeling of rich and poor goes away. So when this quality develops in a spiritualist, he does not get a chance to lose his balance of mind due to the above reasons. When you have the feeling of superiority of being Brahmin and the inferiority of Shudra, it will cause pain. By example, I will let you understand: If a so-called Brahmin is hungry in a village where there are only so-called Shudras and the Brahmin suffers from superiority



complex, he will not eat and if such a person has to remain in such area due to certain reasons he will die. Secondly, he will wound the sentiments of the people there, who will become his enemy and may cause harm to him. This feeling in India did not allow the lower caste people to have education. As a result, now, after freedom, the educated so-called Shudras are opponents or enemies of Brahmins. So we see the difference becomes the cause of pain. The feeling of white and black in many countries is causing fights and creating disturbances in the Society. In the same way, the communal feeling and racial feeling also compel people to be with drawn daggers many times. So we see the difference of feeling creates trouble. The feeling of oneness gives peace. So one should try to follow "Samatabhava".

Indriya nigraha *self restraint

The fifth secrecy is "Indriya nigraha". What is the meaning of "Indriya"? We have five motor organs and five sensory organs, called Indriyas (Gyanendriya and Karmendriya). When these motor organs or sensory organs work uncontrolled, they also cause pain. The root cause of pain, passion, anger, avarice (six enemies) and hatred, doubt, shame, etc (eight bondages) express due to unruly indriyas. We suffer due to the reception of different material or psychic waves received by the sensory organs or Gyanendriyas and again activated by motor organs or Karmendriya. Take an example: A person is suffering from diarrhoea. He should not take pudding with milk in it. But the person saw the pudding. The seeing of this pudding was done by the eye and through the reflection of pudding on the retina it went to the brain through the optic nerve and from there it went to the mind (citta). Citta received the vibration of pudding, so then greed of eating started in the mind, in the citta. The vibration of pudding vibrated the mind and the mind is influenced to take it. The person takes it and suffers. In the same way the mind is influenced by sound, touch, vision, taste and smell in this world, and the work is done by ears, eyes, skin, nose and tongue. When the mind is weak and the indriyas are unruly we are influenced by the different waves, creating different good and bad feelings. by asanas, pranayam, dharna the indriyas are to be controlled. When once the mind is influenced by any feeling it remains for many times.

hours, days together, thus creating pain and suffering. You like to eat Tamasik food, - this means the tongue is not under control. So you eat and Tamoguna in the form of passion, anger, anxiety or mental tension will follow you. In order to control the indriyas, best is meditation. Pratyahara helps, but the meditation consciousness helps ultimately.

When the Hiranyamaya Kosa is controlled in the meditation all the vritties or propensities of the mind are controlled for the time being leaving an after effect of rest to the mind. Some times for some hours fasts with lemon water, some times fasts of days together may temporarily help in controlling the indriyas. Last, is prayer to Guru to control the indriyas. You do your all effort, and then pray to Him. Not that you are not doing anything to control them and only praying to Him orally - this is not good. He will help but He would like to see your effort too.

Pramitahara ★controlled diet

The sixth secrecy for success in meditation is Pramitahara, the controlled eating. When one overeats, meditation is impossible. After overeating one likes to take rest. When one takes rest sleep comes. So even taking Sattvik food in excess is Tamoguna (static). Meditation leads to Sattvaguna (sentient) atmosphere and then to cosmic mind and last to consciousness. So first there should be selection of food. Those who want complete celibacy - as becoming Sanyasi, and also much meditation, they will have to take only Sattvik food. Those who are to lead a worldly life and at the same time do meditation may take Sattvik (sentient) and some Rajasik (mutative) food. How to avoid overeating. Persons who suffer from overeating, they should take one glass of water before eating, or may put enough water in vegetables at the time of preparation so that when the vegetable is ready there may be enough water in the vegetable. One full glass of this vegetable water may be taken before eating, or in between eating, after some mouthfuls of food off and on one may take some water or vegetable soup. So in this way solid overeating may be stopped. Really, when one has finished eating internally one knows that one should not eat more, but out of pressure of friends, parents or out of greed one eats more. Once this habit is cultivated that one

will not eat after the internal signal is there for no more eating, then it is easy to eat normally. Many times more things are lying on the table, in the dishes and plates. So people think this will be wasted, why not to eat, and with this impression they overeat. Let there be some waste or misuse but please don't make your body and mind bad by overeating. I know there is value in food, but one should not fall sick only from taking food, and also telling upon most valuable meditation. The second thing in eating is in between meals, breakfast and refreshments, if some liquid curd water, lemon water or some fruit juice is taken, automatically one will not like to overeat. The third thing is before eating if one cultivates the habit of doing meditation, it also helps in checking overeating. A spiritualist really should try to take balanced diet, in quality, not quantity. Those who can't afford for them the society will have to see to.

You will see, if you have taken some solid, and have supplemented with liquid, you will like to sit down in meditation more. But the question arises, those who have lost health or who are lean and thin and then want to build up health, what should be for them. Yes. They should also not overeat but may take a little more solid food, and do enough exercise to digest it. Here, asanas only will not do - walking, running, swimming, or taking part in sports like football, cricket, badminton, etc. may also be beneficial. But these exercises if done too much, again takes one to a Tamoguna state, as one becomes tired after playing. Those who want to build up their health and also do meditation should start exercises slowly, say from a few minutes gradually increasing to more time, and should see that they are not tired. One should leave off playing before becoming tired.

So Lord Shiva explains the sixth and last secrecy as controlled diet or food, and ends with it. In the beginning He had told that there are seven secrecies, but when He concludes He speaks only of six. What is the meaning behind it? The meaning is, He greatly stresses emphasis on, the six items, of secrecy as explained. He says in the end - "Saptam naeva vidya". He says - "There is no seventh secrecy". Therefore a spiritual aspirant should try to follow the above explained six secrecies for success in achievement in spiritual life, strictly to fetch proper benefit.

ANANDAPALLI

Recently Baba blessed me with a visit to Anandapalli, His Master Unit. I have only been there one other time, almost two years ago now, and since then much progress has occurred. This project has been specially blessed by Baba - His vibration is very strong there - in the physical environment, and constantly in the minds of those who are working there. There is a very strong feeling of building a fit place for Him to come to - we walk through some bush and I am constantly told that this is where Baba's house will be, or that this will be His special garden...

The workload is huge - when I was there the brothers were away for many days of the week shovelling sheep manure from under a shearing shed floor 3feet from the ground. They had to lie on their stomachs to shovel. This job was taken on through financial necessity. At all times there was a strong spirit of hope and cheerfulness, combined with relentless hard work. And also, the workers there took time to be involved in the local community and to establish close friendly relations with neighbours.

surveying sydney sectorial office

Queen Street, number 9 - isn't that Sectorial Office? A few run-down old cars block the drive and an orange langota hangs merrily from an upstairs window. Yes, must be the Ananda Marga headquarters - and with all those Free Baba posters on the foyer wall - must be where all those posters round town come from. Think i'll just slip in for a look around. Sweet smell of incense - someone playing a guitar in the distance - phone rings, rings and finally "Good morning, 516 2174, can I help?" After some moments Govinda is called to the phone - a call from Commonwealth Immigration Department - there seems some chance of getting Ac Advshananda into the country!

I know that Anandapalli will eventually truly be the abode of Anandamurtijii, for the desire is mounting and the preparations are under way. Thanks to the dedication of these few workers we may all one day be sharing His darshan at Anandapalli, abode of bliss

Amalina

Master Unit





Up the stairs and into Govinda's office where an AJM demonstration is being planned to greet the Indian High Commissioner.



Over the corridor Harideva is up to his neck in over-due accounts whilst he converses with Vikasha on the visa situation of our new Acarya.



From a well equipped office comes the rapid click clack of a super high-speed typist - Sumita is typing out the latest Sectorial Newsheet whilst Padma is running off the South side unit newsletter.



Next door is a large well lit and brightly postered room - must be the Publications room - and there's Ashoka, fingers glued to the table as she works to get Pranam out on time. And Bharata - he's engrossed in some new Dharma Pracar Scheme - should have the whole of Australia's TV viewers meditating by 1977! Well lets leave them to it and check



outside I hear tell there is a press function-
ing out the back oh oh here's Mukunda maybe
the press isn't functioning after all - they
tell me machines are good for burning off
samskaras.

Such a big house - does anyone else li
here? Yes, Suvhod who for the last 6 months
has worked Shakti Press singlehanded, is now
gaining wider experience working at an outsi
printers and at the same time providing some
of the much needed financial support.
Keshava - when he's not dreaming of motorcyc
works too. He's also saving up to attend th
next LTC. Also there are the two mothers -
Kumudini and Radha who find most of their
energies taken up in caring for their young
but fast growing Sadvipras, Ananda and Madhu
who are the delight of all. Must be so incr
ible to live in a house full of mums and dad
But what's that room with all those terrible
chemical smells? - must be Kapil's dark-roo
where he conjures up various photographic
masterpieces and loses complete track of tim
Then of course there's the Dharma Chakra roo
- where many have felt the Blissful presenc
of our dear Lord - and the accoustics are s
good for kiirtan. Even by yourself it seem
that you have a whole choir to sing along
Baba Nam Kevalam. On that note i'll just
float off - something about that house make
you feel kind of happy and contented.



be firm on 16 points

Once Lord had said "16 Points will be your shield". Well, already we knew that 16 Points was our sword, our weapon in the battle of Dharma, our means of attaining mok'sa. Then Lord told us 16 Points is also our protection against the forces of darkness, our guard against Avidya Maya--- a shield. So then what are the characteristics of a shield?

In ancient times and still even today, a soldier's shield bears the insignia of the army to which he belongs or the cause for which he fights. A soldier's shield almost invariably identifies him, if not by the insignia then by its very construction. In India today, often times this is the shield's aspect which is remembered most; and in a time of persecution when identification as a Margii can be very costly, this shield, these 16 Points, have often been cast aside as more of a danger than a protection from danger. This, of course, is the cowardly approach of the man who fearfully running from battle, not so much retreating as deserting, casts away his weapons and fighting gear as additional weights that slow him down. Little does such a man realize that on the spiritual plane he is rushing headlong not toward the salvation he imagines but rather toward destruction.

A shield of course has no great use to any but the fighting man. One who imagines that a shield will protect himself forever without any need for him to pick up a sword

to destroy his enemy has far too idealistic a notion of life. Such a shield is static and must wear down. Eventually the enemy will learn to penetrate that shield or to go around it. The true value of a shield is as a complement to the sword, as a temporary protection against attack while the sword is used to slay the enemy. In battle a soldier rushes forward with sword first and shield second. His thoughts are to wage war, and he fears not any stigma from the identifying insignia which his own shield bears, rather he is proud of this insignia. Would he then think to throw away his only protection in battle? No, never would he throw it away---certainly not at the time of attack; not even during retreat, for he knows that his shield will find its use some other day. A good soldier never discards his shield, nor is he ever far away from it. Even at times of rest, it is his shield which he uses for his only pillow. In times of peace, he rocks his baby to sleep cradled in the hollow of his own former protection.

So you see what foolishness it would be for any Margii to imagine that he could ever do without 16 Points. Rather we must become more and more firm in these 16 Points, must keep our shield and our sword ever polished, ever ready, ever in fighting condition. Victory to Dharma.....Victory to Ista.....Jai Sad Gurudev Shrii Shrii Anandamurtiji Ki!!!

Abhiik Kumara



In order to march ahead on the road of human welfare, we will have to build ourselves in all the arenas of our life. The whole seeds of welfare in all the spheres --- physical, mental, moral, social and spiritual --- are embedded in the sixteen points. Hence be firm on the sixteen points.

ANANDAMURTI
13 May 1976





Here in Canberra we have been running a health food co-op for nearly 4 months. In this relatively short time it has become a good pracar tool and as it provides people with good and comparitively cheap food, it is also a service project of significant value. The food is bought in bulk and this together with the fact that very little packaging is used means that the food can be sold fairly cheaply.

Setting up the co-op involved very little work on our part. We got people interested to pay a joining fee of \$10 (refundable on leaving) and this provided the capital for the first order. Initially we just bought very basic items i.e. things that would definitely sell and sell quickly. Things such as flour, oats, honey, sugar, milk, rice, raisins and sultanas seem to be used by almost all our members.

Locating a supplier was easy for us as there are several co-ops in Canberra and they were very helpful as far as giving us all the necessary information. By contacting other co-ops, health food stores (be discrete!), learning exchanges and other alternative groups it should be possible to locate a supplier in your city. The food is sent to us by rail which is a very cheap form of transport. When setting up a supplier it does not pay to play the part of the passive yogi as there is a good chance you will be exploited (believe me!) The people you are dealing with are capitalists - they may very well be our brothers but firstly they are capitalists. There are certain basic business procedures they should follow - they should give you credit, they should send proper invoices and for sizeable orders they should pay the freight. Mention these points as even if they won't agree to meet all your demands straight away it will at least show them

FOOD CO~OPS

that you do not intend to let them take advantage of you.

Advertising is a very important aspect and the more extensive your publicity then the more members you will get and the more you can expand the stock and variety of goods in the co-op. Universities and colleges are very receptive and articles and ads can be



placed in their magazines. Postering is also a good cheap means of advertising - in bookshops, community centres, universities, colleges and at any alternative-type shops. Articles can also be written for alternative papers and community newspapers. Leafletting the area around the co-op would also be another good cheap means of advertising. Radio stations often have community news bulletins and this too is a good channel for publicity. Lastly there are adverts in the newspapers - these are expensive but are very effective especially if there is only one main paper in the city (as in Canberra).

Here in Canberra we use the coolest room in the jagrti to store all the food in. Equipment needed includes a set of scales (\$10.15 will buy an adequate set - proper weighted ones cost \$100 plus), a receipt book and a stock book. Members fill in their own receipts when they buy anything (name, date, item, quantity, price, total) and this serves as their record while the copy serves as yours. Sales are transferred into the stock book and this acts as a guide as to how much stock you have at any time - it also serves as a check on sales. Monthly accounts are made out using two books. Storage bins are also a good idea - they look neat and will keep out insects, etc. It is important - though difficult, to keep the room as clean as possible. The members will be forming impressions about you and Ananda Marga. Unfortunately not all members are Shoaca conscious so cleaning can be a daily event. Other things that are helpful are lots of signs and a price list - a cheque account is also a good idea.

Our advertising campaign here was fairly extensive - so much so that it attracted the attention of government officials who informed us of our legal position as far as co-operative trading is concerned. In the A.C.T. you have to become officially registered - this does not cost anything but it does involve a lot of red tape. However, since there is a quite substantial fine for not being registered we decided it would be a good idea. It would probably be advisable for you to check on this. I know Canberra is renowned for its rules and regulations - it might not be so bad in other states. We have also had a visit from the Health Department and here too there are certain standards to be met - storage bins, tiled floor, etc. Also special permission is needed to carry out the sale of goods on a residential lease. We were not aware of any of these rules and so have not



as yet heard any more about it. If you intend to advertise a lot it might be best to discretely check all these things out.

As far as prices go it is up to you - you can either add a set percentage or you can check out the prices in the health food stores and work something out that way. Keep in mind your transport costs and costs for equipment and advertising. Also allow enough profit to allow for extending the range of your stock.

Really it is a surprisingly easy thing to set up and once it is going there is very little work involved. The praca value is very good - it provides good contact and a means for making others aware of Ananda Marga even if initially it is only the name. A good cross-section of the community are attracted - students, housewives and we even have a doctor!

Ananta Deva

HIDE AND SEEK

Since I've been born I've been young
Find it so easy to sing along
Showered with all I could ever desire
I hid in Your thoughts
I didn't know You were Baba

School came I left it one day
You must have thought it was all O.K.
I turned around and I thought You were there
You hide and I seek
I cannot hide from You Baba

I didn't know it was You who was giving
And that I had, all that I would become
Flashes of truth would appear at my windows
I'd see You, You'd hide, where You are
Only God knows, only God knows..

With You separation can't last
You were here first and
You will be the last
You are as light as butterflies in the sky
As heavy as pain
How can I hide from You, Baba?

Why is it I could ever think to be going
You hide in me and I seek in You
With You I can dance through the hills and the valleys
Play like the sea, its for keeps,
'cause its only You
its only You...

With You separation can't last
You were here first and
You will be the last
You are as light as butterflies in the sky
As heavy as Truth,
How can I hide from You, Baba?
How can I hide from You, Baba?

- Nava Kumara
July, 1976.





Rushana'

Sitting by the glowing fire
blazing, crackling, dancing fast
resembling that distant desire beyond
place, time, or caste.

Why do I surrender so easily
to - that which binds
so mundane
The flaccid hand
the half-drunk cup-of-tea
speak of my minds' command

Sorrow - once ripped me
anguish - weeping from my room I ran
from the games
and the puffs of smoke
psychadelic trousers
into the world of - wowsers

But the dress didn't quite fit -
the pattern was great, the material fine
but somehow - we went astray -
lost the scissors and sewed the cuffs together -
Did you ever!'

Still trying to pick apart the stitches
my mind itches
I stultify
...moments multiply.

Rather than
watching the fire
from this comfortable
chair
Might I throw myself in
And BE there?
until the fire
scalds my very marrow
I am narrow.
Flames leaping in my heart
will burn all -
the pledges, the speeches, the
intense discussions with
glowing teachers
Oh!
to kindle the flame and start.

Amalina

Baba heals...

I was out visiting some potential Margiis one Sunday - it was a mild day and the country environment and congenial company was very pleasant. Somehow though, despite my surroundings I was having a great deal of trouble maintaining sweet and smiling behaviour. I just felt like lying down and sleeping, every step was a tremendous effort. Returning to the Jagrti I was quite exhausted yet kept struggling against the overwhelming static feeling. I really felt just like crashing without even going near the bathroom, let alone doing some sadhana. I was wondering if there really was something wrong with me. Then I remembered our new Jagrti First Aid kit. "It may have a Thermometer" I thought. Sure enough it did, so I took my temperature and was shocked to find it registering at 103.5°. I really had a good reason to be down.

The fever continued for several days. The local Margiis were all concerned with my diet and at first I enjoyed the rest. However, after a few days with my temperature soaring between 102 and 103° I was getting a bit sick of it. I could hardly do anything without getting completely exhausted. Baba's Mission couldn't wait.

Being superconscious that Baba was making me ill, I reasoned that He could also make me well. I recalled the energy which at times I felt flowing through my hands (the basis of mudra and the laying on of hands I presumed) and thought that maybe by placing my hands over the infected parts of my body I would be healed. I had a great deal of pain in the kidneys and a smashing headache. I could neither sleep nor do sadhana. So, I sat up in my bed and placed my hands over my

kidneys. Immediately I felt as if an infrared lamp was warming my kidneys. The warmth went deep and after what seemed a short time, all the kidney pain was gone. Baba's subtle presence was felt throughout.

I then turned to my headache which seemed to have gotten worse. However, when I put my hands over my head I felt the warm energy flow but it didn't seem to be enough. Frustrated I sat in my normal sadhana posture and started to ideate. After a short while the power of my mantra had assumed immense proportions. Every incantation brought a flash of lightning bolt through my mind - and in the center of this flash was Baba smiling serenely. With every incantation and every flash, some of the pain was being removed. It was as if He was dragging the pain off with Him in His Chariot of Light. After some time the pain was completely gone and I entered a beautiful high and serene plateau of consciousness. It was as if I was being bathed in Baba's healing flow of love-light.



Rabbi Tarfon:

The day is short
The task is great
The labourers are idle and the wage is great
and the Master is urgent
It is not your duty to complete the task



degrees from ether, air, luminous, liquid, to solid. All these five fundamental factors are the crudification of "Done I" and nothing else.

In the state of ether, because of the crudification, a sound vibration occurs. In air, sound and touch come. In luminous, sound, touch, and form are possible. With liquid there is also taste. In solid, sound, touch and form are possible. With liquid there is also taste. In solid, sound, touch, form, taste and smell are all there. This process of Purusa undergoing a change from the subtlest to the crudest matter is known as analytical process and also as the centrifugal activity of Purusa and Prakrti.

Thus, we can see that right from "Pure I" feeling to the crudest solid it is nothing but the appearance of one entity into different entities. One has become many. This one becoming many is known as Saincara.

Solid is highest point of crudification. Now, after solid there can't be further crudification of consciousness. When all five fundamental factors are formed, at that moment only there comes the scope of life and mind in this eternal space.

When Prakrti goes on influencing matter a reacting force is created from inside the matter. Thus one centrifugal and one centripetal force are there. When centrifugal force wins over centripetal force, at that moment the solid structure bursts either partially or completely. This partial or



complete bursting of matter is known as Ardhajadasphota or Punajadasphota of the matter. The falling of the stars seen at night is an example of either partial or complete bursting.

When bursting takes place, all five fundamental factors in solid return and merge in their respective fundamental factors. This process is known as negative centrifugal activity. This merger will take place only up to ether. It cannot go beyond that because if it goes beyond ether it will mean withdrawal of the whole creation by the "Doer I" of God or Purusa. Cosmic mind, which consists of "Pure I", "Doer I" and "Done I", goes on projecting itself and fundamental factors go on getting created. This is an eternal process. Hence the withdrawal of the thought projection by cosmic mind is not possible. So, there cannot be the death of the whole creation anytime. Cosmic mind will go on imagining and many things will go on being made. Thus the fundamental stuff of the creation will always be there for further elevation and evolution. One half process of creation is done when fundamental factors with all the different attributes of sound, touch, form, taste and smell come into being.

The other half of creation starts when vital energy and mind come up. Vital energy is the nucleus formed inside the solid structure by the winning over of centripetal on centrifugal force. When congenial atmosphere is there that is when sufficient ether, air, fire, liquid and solid are there, it makes the vital energy form quicker. So the congenial atmosphere is necessary for the formation of vital energy.

Secondly, good nutrition is also necessary for the formation of vital energy. The person suffering from leprosy is an example of the lack of vital energy in the body. Malnutrition and uncongenial atmosphere are physical reasons of leprosy because then, vital energy is not formed.

This vital energy is a blind force. For the operation of this blind force, a subtler entity is needed, and that is mind. The energy in an engine can't operate by itself. There must be some mind to operate and make use of it. A driver's mind is a conscious force which knows and understands how to utilize the force in the engine.

how mind comes

Prakrti influences solid structure causing the interatomic space to decrease resulting in the clash and cohesion among different atoms, molecules, and protons

inside the solid structure. This clash and cohesion results in the powdering down of some matter. This powdered state of matter when it becomes subtler than ether is the first state of mind. In this state of mind amoeba, protozoa and metazoa come into being.

Again there is a physical clash, psychic clash and attraction of the great go on. Because of this, that portion of mind gets still subtler and becomes known as ego. Ego is converted into "Pure I". All these abstractions and fineness take place only because there is clash, physical and psychic. The attraction of God also works when all 3 portions of mind are made in different degrees. Plant life, animal life, and ultimately human life come into being.

In human life all 3 portions of mind are properly developed (conscious, subconscious and unconscious). In plant and animal life they may be developed or may not be developed so much. In some of the plants and animals all the three are developed. When human life comes, because of this developed intellect, it is able to think good/bad, right/wrong. Because of this developed intellect he can either go to God or come down to animal or plant life. Human beings coming into animal or plant life is an example of negative centripetal activity. Man should not go down as he has already crossed the animal life. He should try to merge in God. Here the free intellect of Man helps him to choose a right path of spiritual practice. This spiritual practice helps him in the acceleration of his march in cosmic consciousness.

Therefore Sadhana under the guidance of the Sadguru is a must. Wrong Sadhana and wrong practice under some theoretical and unpractical man take one to the ditch. Without guidance in the spiritual field progress is impossible. Guidance is needed at every state from birth to death. Intellectual and physical learning which one possesses has come to man through some source. This source can either be a personality in the physical, psychic, or spiritual form, but there has to be guidance.

One must be careful in choosing a guide. A guru has to be first accepted after a great enquiry and a great effort because society is full of quacks in the spiritual fields.



The difference between cosmic mind and human mind:

1. Cosmic mind is uni-purposed, multi-lateral, that is, it has only one purpose - to support the creation, but it can attain to many things at one time; human mind is multipurposed and uni-lateral, that is, it has many objects and desires but it can only attain one thing at a time.
2. Cosmic mind has omniscience. Human mind does not.
3. Cosmic mind is able to create actualities (fundamental factors) by its thoughts; human mind cannot.
4. Cosmic mind is just like an ocean; human mind is a drop.
5. Cosmic mind has neither sense organs nor motor organs; human mind has.
6. Cosmic mind is all-pervading; human mind is limited.
7. Cosmic mind has nothing beyond it; human mind has many things beyond it.
8. Cosmic mind knows what it is; human mind does not.
9. Cosmic mind is unaffected by pain and pleasure, absolutely, whereas human mind is affected.
10. Human mind has to reach cosmic mind; cosmic mind is already full in itself.



In Jerusalem, shortly after the Resurrection of Christ, Peter and John were preaching to the people and were performing 'miracles' in His name. And a great many believed in Him through their words and deeds. Their influence was such that the Pharisees and Sadducees became distraught about how much power was being exercised over the people, and how their own position was threatened. The apostles were warned to cease their practices and even thrown in prison but were freed by an angel of the Lord and instructed to continue speaking to the people. Once again, brought before the Jewish Council of Elders

it; lest haply ye be found even to fight against God."

The Sanhedrin abided by Gamaliel's advice, and after warning the apostles once more not to preach in the name of Jesus, they were freed.

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

(from Acts, Chapter 5).

A present day analogy to this is in India where Mrs Gandhi and her government rep-



'If it be of GOD ye cannot
overthrow it'

(the Sanhedrin), Peter and the other apostles answered the accusations with statements that they were obeying God rather than men. This prompted the elders to want to kill them, but one of them, a doctor of the law, named Gamaliel, stood and cautioned the council. He outlined the history of two other recent leaders in Israel who had had many followers and yet after a time they had been killed and their followers dispersed. And he continued:

"And now I say unto you: Refrain from these men, and let them alone: for if this council or this work be of men, it will come to nought:

But if it be of God, ye cannot overthrow

resent the Pharisees and Sadducees (adharmic forces) and they have constantly persecuted Baba and Ananda Marga and tried to eradicate both because their vested interests have been threatened.

Who are the modern counterparts of the apostles? Everyone of us should be like them: standing amongst people proclaiming Dharma. How many are? More of us are understanding now that Baba can only come out of His confinement when we learn to release Him within ourselves. I am sure that to Peter and John their own lives were of no consequence. They were following what they felt or knew to be the Supreme Truth (or Divine instruction). Absorption in that

dissolved the conception of the sense of 'I' which could be hurt by someone or something. Thus their imprisonment and threats on their lives meant very little having understood Dharma, what remained was the fulfillment of it and as directly as possible. (lead all to the Path of Bliss). Understanding the nature of Dharma is understanding that the individual vehicle (body and mind) are as the word implies - a means of getting from one 'place' to another; from one understanding to another. In that 'other place', that other understanding, there only remains one thing to do. All else is peripheral. Therefore whatever arises as obstacles or hindrances cannot really be seen to remain as such for they are on the path of an irresistible force - something that outlasts the temporary nature of the physical and the mental realms; that which cannot be overthrown.

As man evolves in all spheres of existence his Greater desire becomes more apparent. That is, his need for knowledge and understanding becomes more centrally situated in his cognition and the barriers to that goal become more readily apparent. He can do little else but progressively eliminate these barriers through the understanding of their nature and why they arise.

People are searching for this Truth that we as sadhakas consciously pursue. It can be seen and heard so clearly - wherever there is

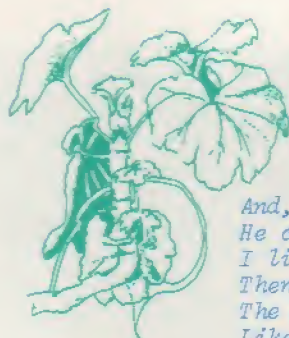
suffering and confusion, and even where there is normal social life, people want greater understanding and greater achievement all the time. Imbalances are so apparent and if you have understood what your life is about (even if only partly) then you can act dharmically without any doubt about the actions; leaving all results to Him for you realise it is simply Him acting anyway.

By one's example you can have such a powerful effect on those people you live and work with. Many opportunities arise for discussion of the way of life you try to live whether it be concerning hatha yoga, vegetarianism, or having a code to live by, or whatever. It makes complete sense to be leading a spiritually-based life and this can be explained to anyone so long as you understand why you are doing it. One theme our Father continually stresses to us is that with Truth in our hearts victory is certain. And this is what I feel one aspect of the story of Peter and John illustrates.

So never doubt or shy away from introducing or expanding upon what you understand as Truth in your life, for if it be of God, it cannot be overthrown.

"Do not fear anything or anyone.
Remember I am always with you."

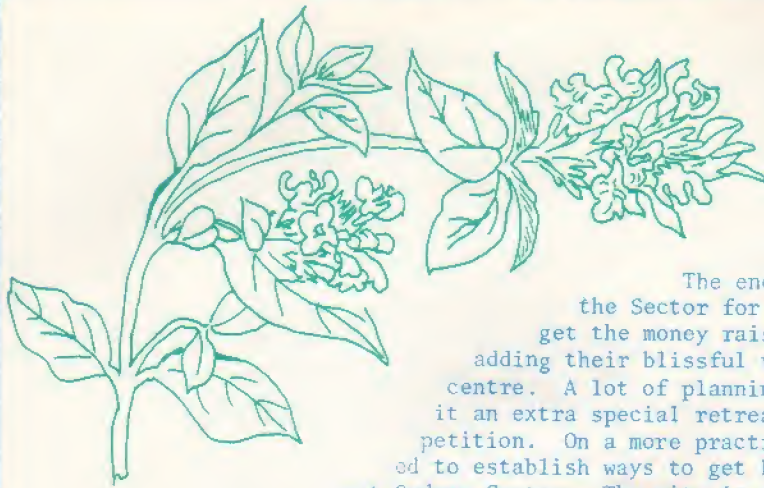
Baba
Dharana



Peace after the storm

*And, in the wooing of the Silence
He comes, His treading ever gentle.
I listen, and am wooed and won,
Then, all at once become the Silence.
The fragments are there
Like broken leaves,
A reminder of what was.
Dead now, and crumbling into dust,
To be reformed, somewhere
To dance a new dance
Upon the ashes of the old.*

Diipani



new year's
ukk

The energy is really building up all around the Sector for the coming UKK, and hopefully if we get the money raised in time we'll have 4 new acaryas adding their blissful vibration straight from the training centre. A lot of planning is going into the programme to make it an extra special retreat - don't forget the decorations competition. On a more practical level workshops are being organized to establish ways to get Baba's Mission really vibrating throughout Sydney Sector. The site is amongst beautiful surroundings on the shore of Lake Macquarie.... See you there.



Amurt in Thailand

With large numbers of refugees in Thailand, victims of the Indo-Chinese war, there is wide scope for Amurt work. Acarya Miinaks Sundaramji has done a lot of work in the refugee camps distributing medicines, food and clothing as well as developing projects to satisfy their psychological and social needs. It is hoped that we in the Sydney Sector can contribute in this area as a continuous project, besides immediate relief to natural disasters in other parts of the world.



Dada Miinaksi Sundaram, Pramii, Lakshman and Santosa preparing for free medical distribution.



'The Gang', just before leaving the area - the older boys in front are Margiis and on the left in white is Maunjala Devi.

THE GLORY OF THE SANDALS OF THE PRECEPTOR'S FEET

'KULARNAVA TANTRA' BY LORD SHIVA CHAPTER XII COMMENTARY BY

AC. SHIVANANDA AVADHUTA

CONTINUED FROM LAST MONTH

*"Shucirva'pyashucirva'pi bhaktya' smarati Pa'dukam
Ana'yasena dharma'rthaka'mamoks'a labhet sah."*

Whether one is pure or impure, whether one is a sinner or a saint, if out of devotion, if out of divine love one contemplates on the lotus feet of the Preceptor, one achieves easily the four, Artha, Dharma, kama, moks'a. Because Guru is the Supreme Brahma in form who is the Master of all, when He is pleased the big achievements become easily available. When washermen wash clothes, the dirt is removed and the clothes shine. In the same way when the sins or impurities of aspirants are washed in the pure wave of contemplation of the lotus feet of the Guru, the disciple shines in the purity of spirituality. So once, a disciple has developed the devotion to the lotus feet of Guru, he no more remains a sinner or impure.

*"Na Pa'duka' paramantra no Devah Shrii Guroh Parah.
Nahi Sha'stra't param jina'nam na punyam kulapujana't."*

Remembrance of the lotus feet of the Guru is dhya'na, is meditation of the highest order. The mantra, the contemplation of mantra expands the unit mind to cosmic mind, but the remembrance of the lotus feet leads to Guru, the abode of supreme consciousness. Hence, this remembrance becomes perfect meditation. The first meditational aspect is the expansion of unit mind to cosmic mind but the last, the perfect meditational aspect is to achieve consciousness. The remembrance of the lotus feet of the Guru allows the merger of the unit consciousness into cosmic consciousness. Therefore, the remembrance of the lotus feet is superior to the contemplation of mantras.

Different scriptures speak of different gods and deities for worship. In the Sadguru is the highest manifestation of the Brahma. Therefore, Sadguru is Param Purus'a in form. Hence, no deity nor gods has such value as the Preceptor for a disciple. The highest reflection of Consciousness is there in the Preceptor. Hence Guru is the biggest deity. Guru is the highest God for the disciple to worship. When Maha' purus'a (the highest spiritually evolved personality) speaks that becomes the sha'stra, becomes do's and don'ts for human beings, as they are spoken by the intuitive level.

Other scriptures spoken by saints and spiritual people may not be perfect. Hence, when Param Purus'a manifests in the form of the Sadguru, His holy speeches are the real scriptures, are real sha'stras. The meaning of the word Sha'stra' is one which administers and relieves from pain is a sha'stra', is a true scripture. No real knowledge can be had save and except such scriptures, spoken by Sadguru or Mahapurush'a. There cannot be greater worship, than the worship of Mahakaul, the Master of the kundalini shakti or serpentine coiled power. Many translate like this "There cannot be more virtue than the worship of the Kundaliniishakti". Really the worship, where rousing of the kundalini is not there, are all inferior worship. When the serpentine coiled power is roused, the unit being is brought to the cosmic ideation. Virtue or Punya is the result of spiritual culture. Here Lord Shiva says, "There can't be any virtue equal to the virtue acquired by the worship of the Mahakaul".

*"Dhya'namu'lam' Guroh mu'rtih pu'ja'mulam' Guroh Padam.
Mantra mu'lam Gurova'kyam' moks'amu'lam Guroh krpa'."*

The spiritualists meditate upon many deities, on many Gods; but Lord Shiva here speaks,

the real meditation is to meditate upon the physical structure of the Guru. Why? Because in the body of Sadguru has been the highest manifestation of Brahma or Supreme Consciousness, the goal of human life to be realised. So by meditating upon the body of Guru, one realises Brahma or supreme consciousness. The body of the Guru is not mortal. It is super-human. It seems to be human, but an ordinary human body cannot tolerate the reflection of the super psycho-spiritual wave being transmitted from the body of the Sadguru. Though, Sadguru has connected Himself with a human form does not mean that it is an ordinary human form. It is studied even on the physical level, the construction of nerves and glands will be too complex to maintain the parallelism with the psycho-spiritual wave being transmitted from Him. Brahma takes form of a Guru, so that human beings may understand His body is super human. The result of meditation should end in realisation of consciousness. His body is the nucleus in between the qualified and unqualified supreme consciousness. It does not remain a simple structural meditation. Among all the worships, real worship is the worship of the Guru's lotus feet. When the lotus feet of the Guru is held by His grace, He is pleased. When He is pleased, the aim of human life is fulfilled. Therefore, the worship of the lotus feet of the Guru is superior to any other worship.

The real mantra is the speech of the Guru. What is a mantra? "Manana't tra'yati iti mantrah." Which relieves from pain or suffering by contemplation is a mantra. Whatsoever Guru speaks, He only speaks the crux of the knowledge, He speaks only for the welfare of the human beings, especially for disciples. So His speech should be understood, digested, followed and obeyed and that will automatically relieve from pain and suffering. How much penance, how much meditation a person may do, unless and until one gets the grace of Guru, the liberation and emancipation will remain theoretical. The grace of the Guru only grants liberation and emancipation. No human effort can liberate or emancipate. He is Ma'ya'dhiisha. He is the Master of the binding forces. Hence, by His order binding forces can free one. Therefore one should aspire for the grace of the Sadguru only.

*"Gurur mu'la'h kriya'h sarva' loke asmin kulana'yike!
Tasma't sevya Gurunityam' Siddhyartham' bhakti sam'yutah."*

Lord Sada'shiva speaks to Parvati and says, "Oh Goddess of kundalinii shakti! Guru is the root cause behind any work in this world." The question arises how? It is already mentioned that Param Brahma, the Absolute Supreme Consciousness manifests in the form of Sadguru. He becomes Saguna Brahma (qualified consciousness). As the cosmic force plays on the body of Supreme Consciousness we find the expressed universe. Supreme Consciousness has thought projections in the form of Qualified Consciousness and the manifold world expresses. So behind creation, behind this vast creation with complexities and multiplicities are the thought waves of Saguna Brahma or Qualified Consciousness. The Sadguru is Saguna Brahma, is Qualified Consciousness, because He has taken a form. So He is the creator, protector and destroyer. Therefore behind all actions of the world is He as root cause. Hence, it is the desire of Guru that a disciple has taken up the path of Tantra or spirituality. As Guru is the controller of this universe as Supreme Brahma, He stands for the safety of the disciple. Not a single step anybody can move further without the grace of the Guru. The path of spirituality is full of thorns, is full of obstacles full of obstructions. It is the kind grace of the Guru which works like mother's lap for spiritual aspirants, when they move easily on the thorny path. So when one misses that safe lap, the fate is doomed. Therefore Lord Sadashiva reveals very graciously and kindly, He says, "therefore, the Guru, the Preceptor is to be served daily for getting siddhi, that is success in spirituality." He adds adjectives for the service. He says the service is to be done with devotion. Devotion is attraction for oneness. When one is completely devoted to Guru for loving Him, then that is real devotion. Service is love expressed. As Lord Sada'shiva is Himself a Sadguru, so out of kindness He speaks of success of spirituality due to service of the disciple. Why a disciple will think of any selfish end?

He is to love Guru, as Supreme Father, he is to love Him as his own. The disciple has not to think of anything; he has to serve as he is lucky one to get the chance of service.

Service is trifarious for Guru. One is internal service by subtle body in the Preceptor's subtle body. Second is physical services required for Preceptor when in body. The third is

physical, mental and spiritual services to created beings of the world, the Guru's innumerable manifested unit forms as Saguna Brahma. So one has to devote in all the three ways of service of the Preceptor.

*"Ta'vada'r'tti Bhayam' Shoko lobha - moha - bhrama'dayah
ya'vanna'ya'ti sharan'am' shrii Gurum' bhakta - vatsalam."*

Lord Shiva here explains the condition of a disciple when one has not got the shelter of the Preceptor. He the Lord says, "Till one has not got the shelter of the Guru, one is helpless: fear sorrow, greed, attachment, doubt, etc., give him pain and suffering." How beautifully He, the Lord, gives adjectives to the Guru. He says, "till the loving shelter of the loving Guru (he uses bhakta-vatsalam), which means who is automatically affectionate, loving and sympathetic, and kind over the devotee of disciple is bhakta-vatsala. A father or mother shows kindness or love out of own kindness to babies. Here the Lord uses the word Vatsalam, "Vatsa" means small baby, so "Bhakta-vatsalam" means one who shows kindness and showers grace and love out of His own parental love treating the disciple or devotee as a small baby. In higher realisations also, the spiritual aspirants are granted the state of innocent baby (called Paramahansa state) by the Guru, the most enjoyable state. The word "ya'vanna'yati" has very significant meaning (ya'vat - na - a'ya'ti), the word "a'ya'ti" means comes. This shows that the shelter is not earned. The shelter is given, hence, here He, the Lord says, "till it does not come." So out of kindness, till the Guru does not bestow His gracious shelter, one suffers from helplessness, fear, sorrow, attachment, and doubts. There are six enemies, passion, anger, etc., and eight fetters, hatred, doubt, etc., and all these six enemies and eight fetters are the bondages of cosmic force, the root causes of pains and sufferings. The Lord Shiva here says, when one has got the gracious shelter of the Guru, all these enemies and bondages no more are able to cause pain to a disciple.

TO BE CONTINUED

SECTORIAL REPORT

OCTOBER 1 - 31st

1. REVIEW

General: Continuing work on AJM easing off with greater emphasis being placed on Dharma Pracar. Some re-shuffling of workers postings to lend strength to this change of emphasis. Units throughout the Sector working on collective project in contributing to organization of Alternative Life-Styles Conference in Canberra.

WELLINGTON REGION: Some re awakening of DP activities, especially in Auckland Unit. Regional office working mostly in countering hostile attitudes of N.Z. authorities, including distribution of Sheppard Reports, conferring with prison officials, corresponding with Ombudsman etc. Progress being made on charity registration by professional lawyer sympathiser. Tantra slide show being used throughout North Island. Food co-op and Health Food Shop and Electronics

co-op and Health Food Shop and Electronics Industry operating successfully in Nelson and Printing Press in Auckland. Sister Anasuya carrying Regional responsibilities in absence of WT.

Regular prison visiting continuing and being extended to new inmates as are introduced to UMM.

PERTH REGION: LFT working in towns of Bunbury and Albany to open up new units with many UMM's given and Acarya visits arranged. WT visiting inspecting, giving initiations and generally guiding region. A Spring Festival was conducted at Roleystone Farm which attracted between 100 - 200 visitors. All were given UMM. Regular DP being done in Perth City with OSC's and Meditation courses. The soup kitchens continue to operate as does the Night Shelter for Aboriginal men. The

Alcoholics home on the land community has been relocated in a neighbouring town due to inadequacy of farm accomodation. Regional UKK conducted on land community where 16 Points Seminar was given. Some changes in farm population and decision finally made to re-locate the farm due to insoluble problems with local government zoning and rates.

BRISBANE REGION: Regular OSC's, introductory DC and DC's being held. Introductory classes being successfully advertised in Newspaper. Considerable work on AMURT collection for Philipppines, including collecting foodstuffs and raising money. Unit visited briefly by Ac Abhiik and Didi Tilottama. Anandapalli inspected by Ac Abhiik, general preparation of orchard for coming season continuing much energy going into raising funds to meet burden of debt. One brother working away from farm in order to do this.

MELBOURNE REGION: Melbourne Unit continuing work on RAWA tapes at studio, sister's planning to establish children's play-groups. Unit also purchased New Gestetner. All units in Region doing Nagar Kiirtan and DP being stressed by R.S. Clearlight Bazaar in Adelaide is operating effectively and is venue for local meetings of Canberra Alternative Life-Styles Conference. First meetings regarding establishment of school in Adelaide was attended by 20 people. In Hobart, energy is going into AJM Street Theatre, LFT doing travelling DFA work around Launceston and Burnie. RAWA song book being written, school site being sought whilst proposals for school are being reviewed by Acarya Bodhiishvara. A weekend retreat was attended by 8 and energy is being put into seeking a site for a business venture.

SYDNEY REGION: Both Didi's active in this Region until Didi Mahashveta took up new posting in Melbourne. Food co-op's operating in Canberra and Wollongong, the former having 43 members. Regular OSC's being held in all units (3 per week in Sydney) with Prison classes continuing. Also Asha has two women in residence, Soup kitchen operating every weekend and Sunrise school operating as usual with new assistant headmaster. In Canberra Narada is continuing his fast outside the Indian High Commission

SECTORIAL OFFICE: Some re-shuffling of office staff and addition of one extra worker from Brisbane Region. Co-ordinating Sectorial contribution to Alternative Life-Styles Conference, initiating major DP booster and negotiating with officials regarding the entry of Acarya's Advashananda and Shivananda Avt. Meetings with politicians and influential people in this regard. Much energy being put into DP publications with regular newsletters and circulars coming out and special UKK pamphlet prepared for printing.



ACARYAS:

Brc Mahashveta Ac: Handing over Sydney responsibilities and moving to Melbourne to seek SLTC location. As Sectorial 16 Points secretary working on 16 Points booklet and performing usual Acarya functions. Taping Ananda Sutram.

Brc Tillotama Ac: Travelled from Brisbane and took over responsibilities of Brc Mahashveta, working at Sunrise School and Asha Women's Home. Also reviewed Tantra Slide Show, became registered marriage celebrant and conducted Sydney Regional UKK.

Ac Bodhiishvara Brc: Working on reviewing Regional activities in Perth including Farm rates and zoning, DP, Aboriginal Hostel, Schools, R.U. Commerce venture, unit finances, publications, etc. Providing regular guidance to units and working on DFA booklet and AM in Western Australia ERAWS booklet.

Ac Abhiik Kumara Brc: Travelled to Brisbane and conducted informal IRSS and gave initiations. Inspected Anandapalli master unit, thence to Sydney and overseas.

P & P: Auckland Press almost commercial going concern. 500 posters for University lecture course designed and printed. Perth press not operating to capacity, OSC leaflet and newsletter printed. Regional ERAWS magazine sent to S.O. for approval. Brisbane unit has a press which is not yet operational, duplicated synopsis of Sheppard Report.

In Melbourne Regions, Clearlight newsletter printed, Adelaide school pamphlet printed and Social Norms duplicated in Melbourne. Regional Magazine "Vanii" printed and distributed. In Sectorial office, Pranam printed and distributed, 2

Sectorial newsbulletins, 2 DP newsletters, 1 Sectorial Finance Report circulated, as well as sundry other circulars. Continued work on DP pamphlet, poster, ERAWS education newsletter and Sunrise School poster designed and approved.

PUBLICATION: Auckland unit distributing American publications, in including RU magazine and posters. Sector very short of Baba books and good pracar materials.

LTC: Brc Mahashveta Ac seeking site in Melbourne. About 6 expressing desire to attend.

AMURT: Red Cross training in Brisbane and stalls being held to raise funds for Philippines. Fund raising also in Nelson N.Z. and training with State Emergency Service continuing in Sydney.

glossary

- AJM - Anti Jelum (Persecution) Movement
- D.P. - Dharma Pracar (Propagation of Dharma)
- UMM - Universal Mantra Meditation
- OSC - Open Spiritual Conference
- RAWA - Renaissance Artists and Writers Association
- RU - Renaissance Universal
- DFA - Dharma For All
- LFT - Local Full-Time Worker
- WT - Wholetimer (acarya)
- RS - Regional Secretary
- UKK - Utilization, Katha and Kiirtan (retreat)
- DC - Dharmacakra
- AMURT - Ananda Marga Universal Relief Team
- ERAWS - Education, Relief and Welfare Section
- P & P - Press and Publications
- LTC - Local Full-Timer Training Centre

- Purusa - The witnessing consciousness within everything
- Prakrti - The operative principle within Purusa - Cosmic energy.
- Saincara - The crudifying process of Purusa under the binding influence of Prakrti
- Mahatattva - Sense of existence or 'I' ness within a being
- Ahamtattva - Sense of doership or 'I' do within a being (ego)
- Citta - Condition of objective mind - 'I done'
- Jadasphota - Material explosion due to excessive internal friction within a body
- Mukti - Liberation
- Avidya Maya - That which leads the mind of the sadhaka away from his goal, Parama Purusha
- Dharma - Innate tendency or nature of a being as the dharma of fire is to burn, So the dharma of man is to seek Brahma, Supreme Consciousness